

The Brooklyn Jewish Center Review

June, 1949

BUSINESS CONDITIONS IN ISRAEL

A LATE REPORT

LOVER OF ZION—AHAD HA'AM

by JACOB S. MINKIN

A CALENDAR OF JEWS

By SAMUEL SHEPLOW

THE MAKING OF A NEW AMERICAN

By DR. ERNST WARSCHAUER

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

NEWS OF THE MONTH

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Extend Your New Year's Greetings Through the Rosh Hashonah Issue of The Jewish Center Review

According to its practice the *Review* will suspend publication during the summer months of July and August, resuming with the Rosh Hashonah issue. This will contain the New Year Greetings. Center members and others who wish to avail themselves of this welcome and effective means of conveying their Rosh Hashonah Greetings to their friends are urged to reserve space early. Please communicate with the Center office.

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Presented by the **SISTERHOOD**
WEDNESDAY AFTERNOON, OCTOBER 19, 1949

●

Further Details to be Announced

BROOKLYN JEWISH CENTER REVIEW

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WHAT SHOULD THE PROGRAM OF THE Z.O.A. BE?

THE Zionist Organization of America convened last month to meet the challenge of the realization of the Zionist dream, the establishment of the State of Israel. It supported its claim to continued existence on two factors that the emergency and the crisis facing Israel are as yet not over, and the need for creating a cultural bridge between the American Jew and the Hebrew civilization being born in Israel, in order to foster a more positive American Judaism.

The validity of the first claim is self-evident. It alone is sufficient to guarantee the Z.O.A. many more years of necessary and fruitful labor. Whether the Z.O.A., on the national level, or the Z.O.A. Region or district on the local level, is best suited to fashion an enduring cultural bond between Zion and America, is a matter of very serious consideration. The Rabbinical Assembly of America, whose membership has always played a major role in American Zionism and whose interpretation of Judaism and Zionism has always been regarded as a cardinal principle, will meet in convention at the end of the month to discuss this program of the Zionist movement and its relationship to the Synagogue. It is to be hoped that the convention will deal with this question practically and honestly, with no regard for partisan or vested interests in American Jewish Communal life.

Perhaps the oft-quoted statement of Theodor Herzl, — "the return to Zion must be preceded by a return to Judaism," may serve as a guide in these deliberations. This pronouncement was not meant to be an observation or an analysis of an

historical sequence. On the contrary, the biography of Herzl's own life as well as a review of modern Jewish history demonstrates that Zionism has very often served as the bridge between the contemporary Jew and his ancestral faith. At a time when the Jewish religion and traditions were regarded as obsolete and outmoded, it was the power and attraction of the Zionist dream which stemmed the tides of assimilation, imbued Jews with zeal and fervor and gave meaning and significance to their lives. Zionism was the sum total of the faith and the religion of many Jews, and many were introduced to the broader cultural and ideological basis of our Jewish religious civilization through the national aspirations of our people. Their Zionism preceded their

Judaism.

Herzl's statement gives priority to Judaism over Zionism. It recognizes that Zionism is not the be-all of Jewish life, but merely one important and vital aspect of it. It implies that Zionism must be integrated into Judaism if it is to survive. This pronouncement was not stimulated by the immediate interests of the World Zionist Organization whose President Herzl was, nor was it meant to serve as the basis of Zionist "emergency" action, and it must be interpreted in the light of his greater vision and intuitive insight — as a guide for the Zionist movement for *all time*, even after the establishment of the Jewish State.

The task that confronts us is to evolve the organizational formula for this noble idea.

—MANUEL SALTZMAN.

ISRAEL IN TRANSITION

REPORTS from Israel indicate that the new state is beginning to face economic difficulties. The great number of immigrants, which Israel welcomed with open arms though lacking the facilities to care for them completely, must be housed and absorbed into the country's economy. Israel was founded at a time when wartime earnings in the United States were giving way to a more normal income, with a corresponding fear restraint imposed on American capital. This affected the expected investments in Israel. Another factor contributing to Israel's problems is the natural cautiousness of investors. People moved by the Zionist ideal and its realization were willing to contribute money and effort to

Israel's creation, but to invest cash in a factory or store for the purpose of profit was another matter, and controlled by practical considerations.

In brief, Israel, being now an independent state, has become subject to all the problems that a state must encounter. We here in America must realize this and not feel let-down or discouraged when reports of Israel's difficulties come in. We must understand the inevitability of such conditions and redouble our efforts to help in whatever way we can to strengthen the new state.

The hoorays are dying out and the hard work of progress is beginning.

—J. K.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

REGRETS AT GRADUATION

THIS is a happy season for many Jewish children and their parents. Hundreds of boys and girls throughout this Borough are graduating from Hebrew Schools and receiving their diplomas, attesting to the fact that they have been the recipients of a good Jewish education in the faith, the culture, the history, the language and the ideals of our people. The hearts of the parents are filled with pride and with joy as they see their sons and daughters standing on pulpit or platform taking part in the exercises which mark this important event in their young lives.

We should be very hopeful of the Jewish future when we see our Hebrew schools and Academies sending forth an ever increasing number of graduates. And yet, something seems to depress us. With all the growth and progress of these schools, a large portion of our youth take on an attitude of indifference to their cultural and religious heritage only a few years after their graduation, and many of them soon forget all that they have learned. A spirit of pessimism has taken hold of many Jews in regard to the value of all effort in behalf of Jewish education. Wherein lies the fault in this situation?

We surely cannot place the blame upon the existing schools. There has been a notable improvement in the type of teacher, in the curriculum, in the methods of teaching in most of the Hebrew schools in this country. Children actually enjoy their study in these schools. They do master what is taught to them. As a matter of fact, these students—at the time of their graduation—have acquired quite a goodly sum of Jewish knowledge. What then, causes them so soon to forget and to lose their interest in what they have learned?

The answer is quite simple. The fault lies with the parents who do not understand that education, to be effective, must be a continuous process—at least through the years of adolescence. They do not

realize that the years at Hebrew School only lay the foundation. It may be the best and strongest foundation possible, but unless a structure is built upon it, the foundation soon loses its strength and usefulness.

We see a difference in the attitude to Jewish values among the boys and girls who continue their studies in the various Jewish High Schools. Their interest is real, vital and lasting. You see in them a completed structure of Jewish understanding, of Jewish living and Jewish idealism.

And yet, it is so difficult to impress this truth upon the average Jewish parent. It is so difficult to make them understand that the Hebrew School graduation, though very good, is not enough—that it is only the first step in the process of Jewish education.

We, at the Brooklyn Jewish Center, have two such High School Divisions for the benefit of the graduates of our Hebrew School and our Academy. We have the Marshaliah High School, a branch of a city-wide institution sponsored by the Bureau of Jewish Education. This offers an intensive course for those pupils who can give the time for such full instruction. And we also have our own High School Department—with a less intensive program—for those who can give but limited time for their advanced studies. But it is with sadness that we must admit our failure to win all—or even most—of our graduates to take advantage of this higher education.

Here lies the weakness in the entire system of Jewish education in our day. And until this is remedied, we can have little hope for a truly cultured and idealistic Jewish youth.

There is a legend told by the ancient Rabbis which seems to me to portray in effective manner the tragedy inherent in the present system of Jewish education. They tell us that when the infant is in its mother's womb the angels instruct it

in all the wisdom that is to be known. But just at the moment when the infant is about to leave the womb to face the world, an angel closes the infant's lips, and, lo and behold, it forgets all that it knew.

How truly this tale applies to so many of our children graduating from our Hebrew schools! They learn so much in their school years, they acquire so much knowledge. But when they leave the school, instantly forces of life appear to seal their lips, and they forget all that they once knew. To offset these forces there is one remedy—to continue their Jewish instruction. What they have learned in their years of childhood let them strengthen through continued studies in the years of adolescence. Let us make the High School departments in Hebrew education as popular and as essential as the elementary Hebrew Schools. Let the child continue to be taught by the angels of Jewish knowledge for several years more, and then we may rest assured that no force in life will be strong enough to close their lips, or their minds, or their hearts, to the beauty and glory of Jewish knowledge and Jewish living.

Israel H. Peruthal

THEY CARVED A NATION

OUT of a desert, bleak and hot,
Sweltering sands and hillsides pale,
Thirsty valleys, a naked spot,
Sun-parched clay and wind-bitten dale,
They carved a nation, Israel!
Men and women immune to fear,
Ebullient youth forging a trail,
Through the rubble of yesteryear,
Possessed by faith, they could not fail.
They carved a nation, Israel!

—MORTON FREILICHER.

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The following survey on industrial and economic conditions in Israel is compiled from official reports prepared by the Jewish Agency and the World Zionist Organization in Jerusalem.

IN HAIFA, the Haifa Labor Council held a plenary meeting on May 5 to review the local labor situation and consider measures of creating new opportunities for employment.

Mr. J. Almogi, of the Secretariat, describing the gravity of the present unemployment situation, said that in addition to the 2,000 men, 1,400 women, many of them widows, and 900 ex-soldiers (300 invalidated) unemployed, there was a daily influx of returning Arabs, and residents of Nazareth arrived in Haifa every day in busloads, looking for work. There were also 10,000 immigrants in transit camps in Haifa proper and 30,000 in the district, who, while living in the camps, came to the town seeking employment, and wishing to settle there.

The Haifa Labor Council had asked the Municipality to initiate public works, the Government to help provide loans for such projects. Labor's contribution would be the stoppage of overtime, so as to permit more employment, Mr. Almogi declared, but he added that the real solution was in the general development of the country and its enterprises. He reported that every place of employment was being approached to take on 5 per cent more workers, and 300 jobs had already been found.

Building must be facilitated, the speaker urged, and the Government should release capital for financing workers' housing projects: thousands of workers, given plots and mortgages, would be prepared to invest in building their own homes. There was also need for an extensive drainage system in Haifa, and the money spent on this would be returned eventually by property owners.

Plans for a network of roads existed, and should be carried out, he said. The urgent large-scale job in Haifa was the clearing of debris at demolition sites, the neglect of which constituted a threat of epidemic. To start this project there was no need for Government or Municipal investment, since many were interested in the development of this lower

town area. A law must be passed to expropriate lands, and to permit the formation of a development company.

In Jerusalem, according to a report by the Jerusalem General Labor Exchange, the number of unemployed in the city was 2,170 in April as against 1,961 in March, with 636 fully and 1,534 partly unemployed.

Unemployment was most noticeable in the building industry, with 1,028 fully or partly unemployed; in industry, trades and transport the number was 323; while clerks and technical workers accounted for 617. The considerable number of unemployed in the building industry is attributed to the almost complete standstill of building activities. Between January 1 and April 30, the daily average of unemployed in this industry was 310, and it is noteworthy that half the total number registered in the Labor Exchange were new immigrants and demobilized soldiers.

The Labor Exchange, in its report, warns of a serious crisis in the Jerusalem labor market, and recommends, among other measures to be taken without delay, large public work schemes and buildings for public purposes, which would act as an impetus to private building activities.

As a contribution to the nationwide effort to increase productivity, port workers have pledged themselves to raise production by 10 per cent.

This was announced at a meeting that took place on May 13 between a Workers' Committee representing lighterage and dock workers, Mr. Aba Hushi and Joseph Almogi of the Haifa Labor Council, and the representatives of Solel Boneh, Omsin Soar, Shahav, and Ogen. Means for lowering the costs of handling cargo were discussed.

The meeting adopted Mr. Hushi's proposal to have efficiency committees for every branch of port labor to help in supervising and planning, and to adopt a system of collective premiums for workers as an incentive to greater effort.

It was decided to cut the cost of han-

dling immigrants' belongings by 20 per cent.

Mr. Sam Zachs, President of the Zionist Organization of Canada, told the press in Tel Aviv on May 17 that the Canadian Ministry of Trade and Commerce was eager to develop trade with Israel. It wanted trade to move both ways. Mr. Zachs said that he had talked to Government leaders in Israel about fixing a rate of exchange between the Israel pound and the Canadian dollar to facilitate the development of trade. He thought that an announcement on this matter would be made shortly.

Canada had for export large surpluses of wheat, newsprint, cattle, fish, and other commodities, which Israel required. Two plants were canning kosher meat exclusively for Israel, he said. On the other hand, Canada was interested in buying oranges, grapefruit, citrus concentrates, polished diamonds, artificial teeth, and potash. Mr. Zachs disclosed that one large Canadian manufacturer of textiles was interested in establishing a million dollar plant here. He was unable to export to sterling bloc areas, and hoped to save his export market by establishing a plant in Israel. When the situation in the country was stabilized, Mr. Zachs said, there would be a brisk flow of investments from Canada to Israel.

A Foreign Ministry spokesman disclosed that Bulgaria had formally invited Israel to send a trade delegation there with a view to concluding a commercial agreement. He also stated that the prospects for a trade treaty with Poland were improving.

The diplomatic correspondent of *The Palestine Post* reports that a vast Middle East development scheme, which is being calculated in billions of dollars, is in process of study and elaboration in Washington. It is described as the Magee Plan, and according to the brief details that have been leaking out from interested sources, it is intended to operate the scheme under United Nations auspices.

The financial backing for the scheme

would, it is hinted, come from the International Bank for Reconstruction, the Export-Import Bank, the oil companies, and, if Congress can be made to give approval, from the U. S. Treasury, whose contribution, however, would be relatively small.

It is believed that the Magee Plan proposes to take in its stride the settlement of the Arab refugee problems.

It is, they say, a development scheme pure and simple, with an exclusively economic basis plus the sociological purpose of improving living standards and encouraging general stability throughout the region.

As a result of advice and assistance given by the Economic Department of the Jewish Agency, thirty-two enterprises have been or are to be established in Israel by investors from abroad, involving an aggregate investment of about 7 million dollars. Of these thirteen are for textiles and six for building materials and metals.

The investors are from Western Europe, Switzerland, Latin America, South Africa, and the U. S. A.

Altogether, the Department has been consulted so far by 539 prospective investors, including 110 from Latin America, 103 from South Africa, 78 from England, 74 from the U. S. and 17 from Western Europe.

The Hotel Promoting Company, established under the auspices of the Department, has started operations. It is preparing plans for a tourist holiday camp at Shechunath Borochoh, near Tel Aviv, in which a Swedish group is investing wooden prefabricated houses with complete equipment. The company has also opened a Touring Club House in Tel Aviv.

The Economic Department of the Jewish Agency is sending representatives to Western Europe to deal with investment projects for Israel and, by agreement with the Government, to establish Chambers of Commerce. Two representatives already in Germany have been sent to Norway.

According to the Israel representative of the American Export Line, who recently returned from a business trip abroad, the company is to run a fortnightly freight service to New York, Trieste, and Tel Aviv.

A new procedure for the granting of import licenses has been adopted by the Finance Ministry. An official spokesman, explaining the new regulations, said that they would greatly speed up the procedure.

Up to 250 applications daily were filed with, and about 100 permits were granted by the Central Licensing Authority at the Ministry of Trade and Industry until that office closed down a few days ago. The 56 clerks employed in the office, have been distributed among the Government departments now entitled to issue permits directly:

The Food Controller, the Controller of Supplies, the Ministry of Agriculture, the Ministry of Health, the Ministry of Labor, and three departments of the Ministry of Trade and Industry: the Industrial Section, Controller of Diamonds, and the Department of Customs and Excise (which is also the issuing authority for firearms for police and civilian use). A maximum has been fixed for each of the departments up to which it may issue licenses.

Once a week the heads of these departments will meet a licensing committee at the Ministry of Finance. The committee will check the total number of permits against the maximum allocation, and whether the permits accord with international trade agreements and the Government's general policy.

Reduced prices for meals, drinks, and hotel accommodation, were published by the Ministry of Rationing and Supply. The new list of prices covers all classes of hotels and restaurants.

As far as first-class hotels are concerned, the new order will bring down room rates by about 25 per cent. The reduction in prices for meals will generally range between 10 and 15 per cent, except for *à la carte* meals, whose prices will drop 30 per cent.

No meals or drinks not included in the new list of prices may be served, except alcoholic drinks.

The rights of restaurant and hotel patrons are clearly set forth in the lists, which, according to the order, must be put up in restaurants and hotels.

The Ministry of Rationing and Supply has distributed a total of 850,000 metres of various textiles among clothing manu-

facturers, for the production of utility clothing at low prices.

The goods, which will appear on the market early in June, will include khaki slacks, men's shirts, pyjamas for men, women and children dresses, women's blouses, men's suits, and other essential clothing.

Protests against the Government and the Army for importing goods directly were registered at a recent meeting of the Tel Aviv and Jaffa Chamber of Commerce.

Resolutions adopted claimed that taxes were too heavy for commercial development, and that the restrictions on businessmen going abroad were unjustified.

Mr. Oved Ben Ami, on his return from a mission to London, told a meeting of the Diamond Manufacturers' Association that the suspension of the supply of rough diamonds did not reflect any change in the Syndicate's policy.

The measure was taken, he said, in order to regulate the world supply situation, so that no country should have an advantage over another. Increased output in Germany was responsible for the situation.

A delegation representing the Syndicate may visit Israel shortly.

Representatives of 106 collective settlements met at a Mapai conference to deal with economic problems.

Addressing the conference, Mr. David Ben Gurion, the Prime Minister, recommended that immigrant clearance camps be set up next to collective farms, so that the immigrants could get employment and at the same time be prepared to become part of the communal settlements.

Mr. Ben Gurion told the 300 Mapai farmers present that the reduction of the cost of living and the absorption of immigrants were the country's two main problems and he urged the collective farms to do their part.

A chain of settlements must be established along the coast and the borders of Israel, he said, to serve as bastions for defense. It had been the agricultural settlements that had stopped the invaders.

Dr. Dov Joseph, the Minister of Rationing and Supply, regretted that farmers were failing to cooperate in the austerity programme. He cited their refusal to mix fresh milk with milk powder.

TO THIS day, sixty years since his name first appeared in print, and more than twenty years after he died, one still cannot think of Asher Ginzberg, who wrote under the pen-name of Ahad Ha'am, without the awe and reverence he inspired when he walked and labored in our midst. For his impact upon his time was more than that of a great thinker, a great teacher, a great writer and editor who raised a whole generation of budding Hebrew authors and trained them how to write clearly, precisely and logically. His impact upon his contemporaries was that of a great and exalted soul, a man of prophetic stature and vision, a rare spiritual personality cast up by Jewish history for the first time in many a century, one who was closely related to the great spiritual geniuses of the past.

There are periods in Jewish history which owe their rise and influence not to whole groups or companies of men, but to individuals. Moses took his leap alone; the Prophets, unaided by their contemporaries, blazed new paths of faith and conduct; against the bigotry and fanaticism of his time, Moses Maimonides proclaimed the Supremacy of Reason, and it took less than a half dozen men to lay the foundation of a Golden Age for the Jews in Spain. Ahad Ha'am was one of such exceptional men. He influenced his generation, and his star is still bright. He is the only man who, though writing in the language of the Bible, found an echo for his words in well-nigh all the cultured tongues of Europe. With him a new period in Jewish history may be said to have begun, a new period in modern Hebrew literature, a new period in the Jewish national revival, a new period in thinking through the Jewish problem and arriving at conclusions in terms that were never conceived of before. There were many talented men in the days of Ahad Ha'am, exceptionally gifted men who had made their mark as writers, thinkers, poets and leaders. But Ahad Ha'am influenced and dominated them all. They bowed to his words and accepted his leadership; and even when they differed with him, as they sometimes did, it was not in loud and shrill opposition, but rather meekly, humbly and apologetically, as when one finds himself at odds with a beloved and venerated master.

The Story of Asher Ginzberg Who Was Ahad Ha'am

LOVER OF ZION

By JACOB S. MINKIN

Ahad Ha'am's literary and public career was comparatively brief, less than twenty years. Then, with his settling in London, the great silence fell upon him. But during those two decades, he wanted the great creative ideas the full significance of which is not yet realized twenty-five years after his passing. Phrases blossomed forth from his mind which passed into current Jewish thought and speech without people knowing whence they stemmed. Expressions like *merkaz rubni*, "spiritual center," *tebiyat ba'lebabot*, "revival of the hearts," *abdut b'tokb berut*, "slavery within freedom," battle-axes rather than expressions the time they were uttered, were glibly repeated, without awareness of their origin.

He was the most original of Hebrew writers. Everything about him was new—ideas, style, tone. He wrote for the day, always under the pressure of the moment. He never regarded himself more than a mere "guest" in Hebrew literature. He is read, or rather re-read, with undiminished eagerness by a constantly growing public in Israel as well as in this country, in translation no less than in the language in which he wrote. The late Israel Friedlander, our author's westernizer in both German and English, very properly pointed out that the first German translation, as well as the first English translation, of a neo-Hebraic work is connected with the name of Ahad Ha'am.

At this time it is difficult to convey to readers who perhaps never searched and struggled, the stir, the interest, the excitement that Ahad Ha'am's every essay brought to lives that were racked and broken by spiritual doubts and torments. In an age of cultural and spiritual bewilderment, when thousands whose faith was slipping were casting about for an ideal to which to anchor their lives, Ahad Ha'am's words were torches in the night, bugle-calls to action, almost cruel, though vital, exposures of the shams, the illusions and distortions of Jewish life under the influence of the *galut*.

In his youth, he was himself one of

the victims whose lacerated souls he came to heal. Like thousands of his young fellow Jewish countrymen whose eager, impatient restless minds wavered between the *yeshiva* and the university, between the *Shulhan Aruk* and the works of Darwin, Spencer and Huxley, his education was of the old-fashioned type but, secretly, not without a sampling of the learning of the modern school. Fortunately, his indulgent, well-to-do parents discovered that their boy was talented, and they let him have his own way. Young Asher read and studied everything his impatient mind could lay hold of in his father's ample library. His stupendous erudition in almost every branch of talmudic learning was matched by his vast acquaintance with the works of the Jewish medieval philosophers. Moses Maimonides had a particular attraction for him because of his precise mind. It was probably from him that Ahad Ha'am later conceived the need of restating fundamental Jewish ideas in terms of contemporary thought.

But, inwardly, Ahad Ha'am was unhappy. He had gained much knowledge but little satisfaction. For what he looked for, what he searched and struggled for most—a Jewish philosophy or way of life that would free his mind from its besetting doubts and torments—had eluded him. "Emancipation" was not the answer; he discovered it to be a snare and a fraud. "Enlightenment" provided no solution; it postulated the death and not the revival of the Jewish spirit. German *Wissenschaft* was concerned primarily with the Jew's honorable past; it had no thought for the present, and no hope, at least, no particular Jewish hope, for the future. He did not regard Orthodoxy with its forms fixed, final and finished as furnishing spiritual values that would live on. He toyed for a while with Haskalah, chiefly because of the hopes it held out for the revival of

the Hebrew language and literature, but he soon found it bare and empty, devoid of both form and ideas. Arriving at manhood, Asher Ginzberg was without a plan, without a program, without an ideal great and strong enough to which to anchor his life.

Then came the Russian pogroms of 1880-81 and the savage anti-Jewish legislation. Hundreds of Jews were slain by the government-inspired hoodlums, and those who escaped murder were driven from the towns and villages where they had lived for generations. When self-defense groups were organized, the police stepped in and disarmed and jailed them. The world was profoundly shocked by the outrages; liberal Russians wrote and signed sharp protests, but did nothing more practical to ameliorate the condition of the unfortunate victims. What happened crashed like a bombshell upon Asher Ginzberg. He was rudely driven from the dream-world in which he lived. He loved his people, and he suffered their pain and anguish with them. He discarded all the nebulous ideas and solutions, and came to the conclusion that the only possibility for the Jews to survive was to shed their shadowy existence in the *galut* for the more tangible life in Palestine.

This was, of course, not a particularly novel idea, for all through the centuries of their exile, the Jews had never abandoned the hope of returning to Israel. In Odessa, the city where Asher Ginzberg took up his residence, he found a well-organized pre-Herzlian Zionist society which went by the name of *Houevi Zion*, "Lovers of Zion," with active working groups in almost every important Jewish community. Under the aegis of the Lovers of Zion, the pioneering spirit was encouraged, colonies in the Holy Land were laid out and settled, and men, largely enthusiastic young men fresh from their colleges and universities, were sent on their ways with little regard for their physical fitness and mental attitude. The result, as might have been expected, was tragic. Some died in their futile attempt to colonize a waste and disease-ridden wilderness, and others returned to their former homes dejected and broken by their experience, and put the whole Zionist movement in jeopardy.

The crisis in Zionism gave Asher Ginzberg the opportunity to leave his seclu-

sion and appear in public. He was thirty-three years old, and in a city of many gifted and learned Jews, he was respected for his deep insight and socratic wisdom. But he was shy and reticent, never expressing himself on any of the problems which agitated his people. When he was finally prevailed upon to speak, it was in an article, *Lo Ze ha-Derek*, "Such is Not the Way," which appeared in *Hamelitz*, a Hebrew newspaper, in 1889, exactly sixty years ago. It was not the kind of article his friends had prodded him to write, and it created a storm, almost a panic, among the "Lovers of Zion." It was an article—one might call it a philosophy—that laid down the theoretical foundation of the colonization

movement, together with sharp strictures of the slipshod manner in which it was being prosecuted. It alienated some of his closest friends, but after the controversy it aroused was forgotten, something else came to light—that a new star had arisen in Hebrew literature. Not since the Bible had anyone seen a style so clear, so fine and graceful, written in a spirit and manner that reminded one of the language of the *Mishnah* and the *Midrashim*. Overnight Ahad Ha'am—for such was the pseudonym the writer had adopted—became a classic which admired wherever Hebrew was read.

The failure of the attempted colonization of Palestine convinced Ahad Ha'am that what was needed was a new Zionist

TWO POEMS BY URIZVI GREENBERG

LAST PRAYER

SEND us, if it be your will, as you bow
the trees
With the sweet weight of blessing from
July to September
Because we are also your trees
with a burdensome yield of griefs.
But do not uproot us out of this earth
For we have chosen to be therein
just as you planted us
In the circle of days and nights.
If your mouth decrees that our brows
shall never reach heights
And we shall not dare the steps of the
golden ladder of vision—
Let us but delve a covenant with your
living earth
In the beautiful valley-of-Man,
And in our life's calendar blot out the
five letters: Death.

THE TOWER OF CORPSES

ON OUR banks there is gold without
price, with the sand as a blanket in
the glooming; the carpet of song for
the jubilant poet of God . . .
And the waters are blue and translucent
with the radiant vision of the
prophet flaming within his skin.
And the grief of our race also burns, even
more than the shape of branchy
bush.
Burning since Titus' days with the fire
that brought to the ground the
great Kingdom of Israel that
stretched from the sea to Euphrates.

Is there a mouth in the skies to tell this
landscape of aid and salvation?
Is there upon the whole globe some
woman who bears in her womb the
unborn redeemer?
Or is there in one of the exiles' houses
a baby Messiah, growing in the
bosom of his unwitting mother,
Who will come one day, with the heavens
covered by the word of redemption
written in letters of fire on the blue,
And the mountains lighting up from
within, and all things hid within
them grown radiant?
There is no such mouth in the skies to
speak us salvation.
There is silence. . . . But hearken you
can: in Time's hiding-places there is
many a river which we shall weep.
Even in dream we shall not know the
seeming of Messiah's mother,
But we shall feel the iron of those who
plough on our backs as feels the
opened field.
And the grief of our race burning even
more than the form of a branchy
bush in the desert.
The Hebrew tower of corpses is tiered
and rises with the untold slain-by-
and-to-order
Yet no head has gored at these heavens!
(head that has turned the edge of
a Christian axe, or holding a Moslem
dagger).

leadership, one that would concern itself not only with practical results, but with the underlying ideas and ideals of the movement. What failed, he contended, was not the soil or climate of Palestine, but the inadequate moral and spiritual preparation of the people for such an enterprise. "The concentration of the Jews in Zion must be preceded by the concentration of the hearts of Jews in the love of Zion." To carry his ideas into effect, a society was organized named *Bnai Moshe*, "Sons of Moses," whose ostensible purpose was to serve as training ground for Zionist leaders. The society did not last long; it barely survived seven years. The deteriorating economic and political condition of the Jews demanded something more substantial than lofty illusions and academic theories. Nevertheless, its efforts were not entirely in vain, for the appeal it issued, served to prick the idealism of many hearts and brought them back to Judaism via Jewish nationalism.

Ahad Ha'am was more successful as thinker, writer and editor than as a leader, for which he lacked the warmth and congenial temperament to draw men to himself. He founded the *Hasbiloab*, a Hebrew monthly which, under his guidance, compared favorably with the best European publications. Modern Hebrew literature was called into being sometime before Ahad Ha'am, and it produced a coterie of romancers, poets and essayists such as Abraham Mapu, J. L. Gordon, and Peretz Smolenskin, but under his influence, it became something fresh and vital, a vehicle of the loftiest thoughts and cultured expression. Himself something of an aesthete and great moral personality, he put the seal of sanctity upon the written word. His style was chaste and without exaggerations and superfluous phrases, and he taught his writers to adhere to the same standards. He would have neither the dainty or dandified style of the Haskalah nor the diffuse and mystical jargon of the rabbinical writers. He aimed at clarity and accuracy, never tolerating two words when one word sufficed. He raised a generation of writers. Few who write Hebrew remained free from his influence. He laid out new paths for Hebrew writing, paths that are followed and imitated to this day.

Hasbiloab was Ahad Ha'am's podium from which he preached and advocated his thoughts and ideas to the Jewish world. It was both his temple and his classroom. He had not written a systematic philosophy of either Judaism or Zionism, but his sporadic essays in *Hasbiloab*, and other publications, add up to one. The core of his thinking regarding the national Jewish renaissance is, that the Jews were meant for moral and spiritual ends; that they received their religious and ethical personality from Moses and the Prophets; that they rejected the cult of power and violence of the human wolfpack; that they liked nothing better than to make their ideals of justice and righteousness triumphant in their own life and in the life of the world.

This, however, they could not do in the ghetto, because of its crippling and narrowing atmosphere, nor in their so-called lands of freedom, because of their foreign cultural influence. It was for this, and nothing higher than this, that the Jew needed his own home and—Palestine. He needed his own soil to order his own life, to live in freedom, to realize those moral and spiritual strivings that were peculiar to his being. Even the *galut* with all its bitterness, was made bearable to the Jew because of the hope that some day there would be a restoration, an ingathering, a working out of the spiritual destiny which constitutes the real significance of his history.

Emancipation had not solved the Jewish problem but only worsened it. It loosened ties that were once united, it scattered allegiances, loyalties, belongings that were once held together. Even in their deepest misery, there was among Jews a feeling of solidarity. There was a solidarity of religion, habits, customs, national hopes and aspirations. This solidarity was broken up, and the Jews, both physically and spiritually, were scattered. They joined the cultures of all the world, enriched them by their talent, adorned them by their genius, while their own culture was neglected, forsaken and forgotten. "Our nation," wrote Ahad Ha'am, "has only expenditures, but no income. It scatters the sparks of its genius in all directions. It constantly increases the wealth and glory of its

enemies, but itself derives no benefit from its labors."

Ahad Ha'am's accent, therefore, is on *zurat ba-Yabadut*, the "Plight of Judaism," or Jewish culture, which, in his opinion, is the real fundamental problem for Zionism to concern itself with. The malady from which Jews are suffering is internal, and the remedy, therefore, must be of like nature. The hearts of the people must be revived; their spirit raised; their national consciousness lifted. In brief, Zionism was to Ahad Ha'am a cultural movement with Palestine as *merkaz ruhani*, "Spiritual Center," for its goal. He dismissed political Zionism as an error and a delusion, contending that even if it succeeded, the majority of the Jewish population would still be living outside of Palestine. In a letter to a friend, he wrote that he would not be a Zionist if he believed that the Jewish spirit could be developed in the Diaspora.

Although his views made a deep impression and his reputation was secure in the Hebrew-reading circles, it may be said that it was his encounter with Dr. Theodor Herzl which made Ahad Ha'am and Ahad Ha'amism famous in the Jewish world. If not for that clash he might have fared no better than many another Jewish thinker and writer who advanced similar ideas on Jewish nationalism but was forgotten. One thinks of Moses Hess, who raised the Jewish question to a philosophic problem; of Dr. Pinsker, who pleaded for the free physical and cultural development of the Jews in a land of their own; of Peretz Smolenskin, who wrote of Jewish nationhood with burning enthusiasm. Not having had a Herzl with whom to cross swords, these men remained quite obscure and forgotten.

On the surface, there was every reason why Theodor Herzl and Asher Ginzberg should not have become friends. They had many things in common. They were both journalists; they were both brilliant stylists in their respective languages, and both professed a profound love and affection for the Jewish people. Yet their very first meeting resulted in disagreement, and even opposition. And indeed, how could it have been otherwise? For their differences were not merely of personal views and opinions, but of diverse backgrounds, cultures, out-

looks and philosophies of general and Jewish life. Herzl was driven to Zionism by external circumstances; to Ahad Ha'am it came from inner compulsion; one believed in diplomacy, the other in prophecy; one spoke of charters, the other of the intangible things of the spirit; one was for loans and credits, the other for moral and spiritual values; to Herzl Ahad Ha'am was an adroit pilpulist, a man of lofty, but impractical ideas; to the other, the creator of modern Zionism was a man suffering from grandiose illusions, if not altogether a deceiver of the Sabbatai Zevi variety.

Ahad Ha'am attended several Zionist Congresses, but he went away disappointed and disillusioned. He heard nothing about Judaism, nothing about Jewish culture, nothing about the things which made Zion a sacred memory to Jews. When reference to these things was made, they sounded to him shallow and half-hearted as if meant for the benefit of the *Ostjuden*. He felt himself like a "mourner at a wedding banquet." How could he, an unalloyed Russian Jew, square his life, his thought, his philosophy of Zionism with the dandified half-assimilated Western Jews in their silk hats and frock coats who were in command? He attacked the Basel Program; he ridiculed Herzl's *Altneuland*; he heaped scorn upon the Uganda Project, and joined the "weepers" when it was introduced. To his very end, he remained implacably opposed to every move of "political Zionism," regarding it as a heresy and betrayal of the Jewish ideal of the national renaissance, and relented only on the eve of the Balfour Declaration, when he joined Chaim Weizmann and Nahum Sokolow in its negotiations.

In 1901 Ahad Ha'am had moved to London, acting as the English agent of the Russian Wissotzky Tea Company. Three years later Dr. Theodor Herzl died. Frustration and disillusionment had overwhelmed Ahad Ha'am. He severed his connections with *Abisaf*, a publishing company of Hebrew books in Warsaw, gave up his editorship of *Hasbiloah*, which he regarded as a burden and an ordeal, and settled down in the English metropolis as a prosaic merchant. He was not happy, however. He found the noise and bustle of the great city, to say nothing of its interminable fog and the time spent in traveling between his

office and his home, uncongenial to his spirit, which called for quiet, rest and time for study and contemplation. Nevertheless, he managed to rouse himself temporarily from the deep torpor which fell upon him, and when Claude G. Montefiore's book, "The Synoptic Gospels," appeared, advocating a more sympathetic appreciation by Jews of the New Testament, he wrote one of his most brilliant essays, indicating where the Reform Movement, diverging from the national spirit, was leading the Jews.

PROBLEMS OF Z.O.A.

By Boris Smolar

NOW that peace has been achieved in the ranks of the Zionist Organization of America, efforts will be made by the new administration to improve relations with the White House. It has been no secret that while Truman was actively aiding the cause of Israel, he nevertheless maintained a cool attitude toward the Z.O.A. leadership. Incidentally, the message of greetings sent by Truman to the Z.O.A. convention was not discovered until a day after the convention was over. It was among a batch of letters which reached the Z.O.A. headquarters on Friday, but the letters were not opened until Monday. This explains why Truman's message was not read from the platform at the convention.

The big question among Zionist leaders now is what to do with the Rifkind Report, which recommends a basic reorganization in the structure of the world Zionist movement. The abolition of the shekel, which the report favors, will be one of the major issues in the discussions. Serious opposition is also expected to the recommendation that the present practice of giving the Jews of Israel representation at twice the ratio given Jews from other lands be abolished.

It was, however, the last flicker of genius before the long, dark night set in. A moroseness, followed by a creeping paralysis, made his every attempt at work impossible. Nevertheless, he kept up his voluminous correspondence with his friends. Many of these letters make painful reading; what one beholds, is a giant in bonds, an active intellect strug-

gling for work, yet held in chains by physical incapacity. He yearned for Palestine, there to end his fruitless last years. This was vouchsafed him in 1921, when he settled in Tel Aviv amid the adoration of his friends and admirers. Still he was not happy. His days and nights were spent in physical impairment and loneliness of spirit, and, astonishing as it may seem, he longed for "London and its thoroughfares," the very things he had so utterly abhorred. He wrote to Simon Dubnow from Tel Aviv: "I am surrounded by intimate and devoted friends, respect and affection are shown me on every hand . . . and all this in Palestine, which has been my dream for years and years. And in the midst of all these blessings I long for London, yes, for London—not for the friends I left there, but literally for London, for its busy streets and thoroughfares, for the dark city in which I spent so many hours without light or air, for the choking fog, etc." Emaciated and shrunken, he looked even smaller than he naturally was. But, stubbornly, he held on to life, and, fortunately, lived long enough to personally arrange and edit his letters, perhaps the greatest commentary on the men, movements and the spirit of his time. These were later published in six volumes. Ahad Ha'am died in 1927, in his seventieth year, and was buried in Tel Aviv's old Jewish cemetery. His tombstone is adorned by no special epitaph, but simply the name by which he became famous, Ahad Ha'am, "One of the People."

After these many years, and the stupendous changes, both tragic and happy, they wrought in the life of the Jewish people, and writing on the day when, after two millenia, the Jews the world over are celebrating the first anniversary of the birth of the Israeli State, it is easy to tell who won out in the battle of words between Dr. Herzl and Ahad Ha'am. Despite his clarity of mind and lofty idealism, Ahad Ha'am failed to see many things. He failed to see that the people in their overwhelming masses, were on the side of Herzl, that it was his image, and no one's else, that took deep root in their hearts and minds, and that, without him, Zionism might have

(Continued on page 17)

WHOEVER comes over to this country to make a new start in life must "go through the mill." That was the first thing my cousin told me when I arrived in New York. What she meant to say was that the process of adjustment for a newcomer from abroad could not be made without some difficulties.

Unfortunately, at the beginning of my American career, I was seriously handicapped by a bad attack of arthritis, therefore, I started my efforts to earn some money with homework. The first job I obtained in this country was to clean old zippers by removing remnants of cloth and linen still attached to them. An ample choice of former corsets, girdles, underwear and parts of dresses was put at my disposal, showing nothing of their former attractive character, but presenting themselves as dirty rags with a more or less disagreeable smell. I did not keep this job for longer than 48 hours. My wife could not stand seeing me sitting in the midst of a big heap of these shreds, whirling up a great deal of dust whenever I forcefully tore them away from the zippers, which, thanks to my efforts, emerged clean and fit for further use. She visualized thousands of germs of the most dangerous species dragged into our room by this labor, and she implored me to quit. So I did.

I proceeded to the second homework: this was a great step forward. I had to fold cellophane paper and labels for dehydrated soups. I learned my new trade quickly and vied successfully with other "mill" colleagues. As an extra premium we sometimes received some of these soups, which, by the way, were not packed into our envelopes by the homeworkers, but by girls in a factory. I have kept a certain preference for some of these soups from that time especially the old-fashioned potato soup, made according to an old recipe. This was a delicious dish and proved a valuable enrichment of our menus at that time.

After a few months this work became too boring to me and I changed to the third and final homework. This time the object of my efforts were wicks and flints, which I had to put into very small cellophane bags for pasting on a cardboard. Again after a short while I reached a certain perfection in my new

trade, but again I soon became very bored. I could only bear this monotonous job by listening all day to station WQXR. In this way I obtained a thorough knowledge of those items of classical music which are most in favor in this country.

One day I was entirely fed up with this homework, and with all homework. I quit, and since my arthritis showed a certain degree of improvement, I started out-of-home work. But not without some apprehensions. For, unfortunately, I was brought up the wrong way in life. My parents, blinded by the idea of making me a learned man, had neglected the practical side of my education. Thus, while I later became an attorney in Germany, and practiced for some twenty years, I grew up a clumsy fellow, unfit for the numerous tasks of daily existence. I have to call in an expert on many occasions, when the typical American is ready and able to help himself without any assistance. He is usually his own carpenter, electrician, locksmith, etc.

My first out-of-home job was to operate a newsstand in a subway station. To tell you the truth, nobody was more out of place in this work than I. First of all, I detested candies and had not bought a single piece. Now I had to sell them. Thus I felt utterly lost when called upon to give information about the taste and the qualities of my merchandise. Fortunately, I soon found out that the ingredients of my candies were required by law to be carefully printed on the wrapping. Now my former profession came in handy, for one must indeed be a lawyer, and a scientist, too, to understand the makeup of a simple bar of five-cent candy. After having studied all the labels I soon learned the different character of my merchandise, and I never sent a customer away just with a shrug of my shoulder. No, he left me with his head filled with such items as glucose, benzoate of soda, lactic solids, etc.

In the second place, I love to read books. But I do not care much for magazines, let alone comics. For that reason,

Adventures of A Refugee of Humor and Grace

THE MAKING OF A NEW AMERICAN

By DR. ERNST WARSCHAUER

and because of the chronic emptiness of my purse at that time, I had never bought either of this type of literature before. Thus my mind was a complete blank regarding the contents and qualities of newsstand reading matter. I was certainly not an ideal salesman for this merchandise. Anyway, after a short while, I acquired some experience and filled my position to my satisfaction and, what was more important, to the satisfaction of my firm.

Soon I considered myself secure in my new profession. However, unforeseen difficulties arose, exacting practical judgment and skill. There is one incident which still wakes me up nights with fright.

My first duty, when I opened my stand in the morning, was to arrange the display of my goods in the most attractive way possible. When I turned on the lights a glimmering lustre would fall upon my stock and show them off. Who can describe my horror when, arriving one morning, I turned on the lights and only half of them lit up, leaving one side of my stand in utter darkness and the merchandise there hardly visible.

Any ten-year-old boy in this country would have known what to do. But not I! I felt paralyzed. My usual routine was shattered. At 7 a.m. the office was still closed, so I had to wait for another hour before I could call up to report the disaster.

When I finally got in touch with headquarters I was advised to call the electrician. I did so. After two more distressing hours of waiting the mechanic showed up. He looked at the lights and threw a very unfriendly glance at me. "What did you call me in for?" he grumbled. "Well, don't you see, half of the lights are out of order?" I replied. "I can see that myself," he retorted, "but what of it? Why didn't you fix them yourself?" "How could I?" I answered angrily, "I am not an electrician!" "You

don't need to be an electrician to fix the lights," the man snapped. "You only have to apply some common sense, if you have any. The bulbs are connected in sequence. So when a bulb of one side is blown out, all the other bulbs of that side are out, too. You should know this yourself." "My God!" I said, rather angrily, "I am new here, and furthermore I am not an electrician." "Well," he answered somewhat softly, "I am going to show you how easy it is to fix it." He jumped on the display table and replaced one bulb. Suddenly the old splendor was restored. I had watched everything very closely. He had probably never had a more eager pupil than I.

When shortly afterwards the same misfortune happened how proud was I then! Like an old experienced hand I calmly repaired the damage. When my inspector arrived at noon for the usual check-up of my activities, I proudly announced that I had become a kind of electrician, having fixed the lights myself when they had been out of order, thus saving the company expense. My story did not impress the man. "It's high time you got some training," he remarked rather dryly.

I painfully made some progress in my new profession as a salesman. I got acquainted with something hitherto unknown to me: chiclets. Since the supply of chiclets was limited during the war, the salesman's art was not to sell the chiclets quickly. When put on display—as I first faithfully did—my small stock disappeared in a few minutes. I soon learned to keep them under the counter and to sell them only to regular customers or to young girls in exchange for a very sweet smile.

Certain hours, however, passed without any excitement, when not even sweet girls turned up asking for chiclets, and nobody asked for anything whatsoever. The time between noon and three o'clock would be very quiet and lonely at my stand. Sometimes I felt forlorn and deserted in the midst of my "shop" without customers. Every two minutes or so the express would dash through the station, filling the air with an immense noise, like a sudden thunder before the tempest. To cheer myself up I started to sing at the top of my voice, trying to overcome the noise of the train. However, this was lost endeavor, thank God, or else the company would have fired me

for an outbreak of insanity.

One day a friend of mine turned up unexpectedly. He was startled when he emerged from the depth of the subway to hear a German *Studentenlied*, and was more startled to discover me behind the counter as the source of the strange music. "Old chap, save your vocal chords," he remarked sarcastically, "you may not end your career here in the underground, you may still need your voice for some other and quite different job."

And indeed, when winter came I had to look for another position. When the very cold weather set in, the firm supplied my stand with a small iron stove. The heat near the stove was terrific, but it seldom reached a height above the level of the counter. Thus, the lower part of me was slowly roasting, while the upper part was living in the ice region. It was especially bad when the express rushed through the station, stirring up gushes of icy wind. Such discrepancies of temperature could not be endured by even a strong constitution, let alone the mood resulting from this condition. I talked things over with my colleague at the next station, mentioning that I was suffering from arthritis. "That's God's worst place!" he cried. "If you chose to commit suicide, couldn't you think of something less painful than this job?"

Heeding his urgent advice I left soon afterwards. My second job was in the third basement of a big department store.

In this store I worked in the so-called "Manufacturers Return Department," entrusted with the checking of faulty or surplus merchandise. There for the first time in my life I had to work together with a colored girl, who had to assist me in my duties. She was an exceptionally handsome person, this girl, Emma. No wonder that she was the center of attention of the big underground crowd of employees, busy in the vast Third Basement. From morning till night male visitors streamed into our room trying to get a date with Emma, or at least to do some kidding with her. I must confess that I was not her type, and that at first we did not get along too well. To be sure, she had never before in her life met such a strange bird as I was.

In the beginning, I could not understand a word she spoke. On one of the first days she remarked rather impu-

dently, "You will never be able to fill a job in this country." When I asked her why, she said, "Because you cannot speak English." Deeply hurt, I retorted, "Listen, Emma, the English I have learned and am speaking is King's English as it is spoken in Oxford or Cambridge in England. I am only not yet used to the horrible dialect you are speaking, that's all." Later, however, we became good friends. Shortly before I left, she confided in me the whole tragedy of her marriage, which was at the point of breaking up. Her husband, a soldier overseas, had fallen in love with an Hawaiian girl and wanted to get rid of Emma. I gave her some free advice in divorce matters—to be sure, more human than strictly juridical, since my knowledge of law was confined to the country I had come from.

Checking of merchandise involved a great deal of plain counting. Unfortunately, I never had been too good at figures. I remember some hours of trial. One day I received fifty auto seat covers to be sent back to the manufacturer. I counted only 49 and 'phoned to the head of the department to send down one more cover. Later, packing, the packing foreman, a friendly and helpful man of Norwegian origin, counted the lot once more and—behold!—he counted 51 pieces. And he was right.

Another time we got a shipment of about 350 dresses to be sent back. We all counted—the packing master, the girl and myself, and we came to three different results. We then called the head of the department, a very efficient saleswoman, who rushed into the cellar like a lightning stroke. Justifiably mad, she hurled such a torrent of abuse at us as I had never heard before. Thank God I was only able to understand a small portion of her blast. But we did learn that day how to count dresses, and no carload of dresses coming later down into the cellar was so big as to frighten us.

However, after four months of counting I had definitely had enough and was very lucky when I succeeded in securing another job. It is the job I still have at present, after almost three years. It seems that I have emerged for good from the underground world into the decent working atmosphere of a skyscraper, and that I have gone "through the mill" not without some success.

A CALENDAR OF JEWS

By SAMUEL SHEPLOW

It is unusual for a magazine to publish a poem of such length as "A Calendar of Jews," but the REVIEW believes this innovation more than justified by the merit of the work. A note from Mr. Shepflow on the writing of the poem follows, and will serve as a useful commentary.

—THE EDITORS.

"I wrote the poem out of a deep and nagging resentment at the way Jews are treated. It is all very well to be objective and intelligent about the roots of anti-semitism. (For instance, when I

read Carey McWilliams' brilliant "A Mask for Privilege," I found all the objectivity and intelligence brought to bear on this problem I could wish for.) But on occasion—on such an occasion, for example, as when I wrote the poem—I am shaken with unhappiness. Nothing the Jew has done merits the unremitting hostility of the world, and yet he is the object of it. Perhaps (so ran my thoughts) it would be easier not to be a Jew—to be sucked into the general mass—forgotten—glossed over. But (after examining the lives of various Jews in my community, via the 12 portraits) this

was neither feasible nor desirable. This life I have is my gift—these limitations and advantages which both derive from my Jewishness—these have a viability of their own; they are the heritage; they are the transmitted drive to go on which is at the heart of being a Jew. It cannot ever (no matter how tempting is the thought of assimilation) be forsworn. One would cease to be not only a Jew (if one lost this spark); one would cease also to be very much of a human being.

"The poem passes through three moods: despair, resignation, and then into hope."

—SAMUEL SHEPLOW

JEW'S, last world census, sixteen million;
Dead recently, six million;
Remaining, ten million, some crippled, some sick.

O, Jews!

O, small proud people with shadows on your faces,
Hiding in the corners of the world,
Awaiting the well-remembered blow,

O shutting your ears to the screams of your dying brother
That you may go on living in the increasing night,
Clapping your hands over your ears,
For who could live if he listened, if he heard?
Who would want to live if he heard too well?

O, Jews!

Listen to me, Jews!
Why do you want to live?
Why not surrender the heart to this madness,
Feel the heart swell and burst,
And, finally, easily, die?

Why is it so hard to die?

I.

You, Leo, in your small store on a side street,
With the small stock of
Candy, tobacco, shoelaces, chewing gum, pencils;
The pennies sliding across the grimy counter,
Adding slowly in your hand until they become
The rent, the food, the clothing,
The prayer shawl, the prayer hat,
Each day like the rest, except the Sabbath,
Trading your wares for pennies,
Trading opinions with others like you,

The words an endless comforting flow,
Seldom rising to anger or awareness,
An even calm as age creeps forward,
As you sit in your small store, waiting,
Or in your small rooms with your withering wife,
Sipping the tea from a tall glass, waiting—
Sometimes—
Sliding forward suddenly in the night,
Your eyes wide, your forehead moist with sudden alarm—
Do you remember the pogroms, Leo, long ago?
Would it not be better to die—than remember?
Than wonder if the small sounds you sometimes hear
Presage the terror again?

II.

You are an actor, Martin.
Your people are strangely at home
In the gaudy trappings of the theatre;
The Jews mark the stages of the world,
Glibly certain of themselves in a tawdry milieu.
Your gifted articulacy is glittering and saleable—
And defensive:
For while you glitter they dare not withhold their applause.
But, Martin, do you remember—
In your shining new name, so tidy on the marquee,
In your glossy roles, so witty, so precise,
In your frenzied self-hypnotized pursuit—
Do you remember that you are a Jew?
Surely you remember, Martin!
Often your talented tongue mocks the accent of your people
To the accompaniment of huge laughter.
They tell you that you are divine,
They praise you and adore you for making them laugh.
How can you bear that laughter, Martin?
They are hungering, Martin—
Shall you let them feed on you?

III.

You, Anna, lifting your head for a moment
 To watch the children as they play outside,
 Then turning back your gaze, intent on little things:
 The sudden hiss of water on a stove,
 (Your fingers making deft responses),
 The ticking of a clock to mark the hours passing,
 And, then, faintly from without, the subtle sound of steps,
 So you know *he* is home—
 Lift up your voice, Anna; call them in from play.
 Almost mechanically perform the dear ritual,
 The agile flash of silver and china from you to them.
 Goddess of a household, worshipped and worshipping,
 Not on Olympus, but here upon the knowable earth,
 Stand free a moment, Anna, and look upon these
 To whom your life is their life, and their life yours;
 Mark them well.
 Do you, too, live in propitiation,
 Your soft mother's mouth shaped in a wordless prayer,
 Pleading?

IV.

How long, Robert, since you have been a Jew?
 Here in the polished sanctum of commerce,
 Listening to a silver obligato, soothing,
 Here in the cushioned ease—
 (The obligato is muted but audible)
 Why do you start suddenly, turning to look behind,
 When you know that no one follows you?
 Who could follow you, Robert?
 Have you not laid their ghosts with offerings?
 Have you not covered up their murmurings
 With the only sure sweet sound you know?
 Why then do they still walk with you?
 Search your face, sternly honest,
 Notice the hands, aging, but strong
 (Fifty isn't old; fifty is the prime of life),
 And tell them to go away.
 They have your silver—tell them to go!
 Or else they will stick to you, damply clinging,
 Claiming you for their brother.
 And you are brother to no man, Robert,
 You are a stranger in the world,
 Even to yourself.

V.

Trade them your life for their smiles, Frances,
 And the exchange is fair.
 Behind the brused oaken desk, looking on their faces,
 Their myriad faces, shifting each hour,
 Continue to be what you have longed to be, a teacher.
 Watch how their faces change, taking on strength,
 When they have finally understood what you say;
 See them grow and mature,
 Implant in each of them some aspect of yourself
 (Pens scratching, blackboard, chalk, homework, honor roll)
 And suppress the fierce pride, if you can,
 When one of your people, the faces you instantly love,
 Shines in the class.
 It is almost as if you had a child of your own.
 (But the hands are dry and wrung.)

Still—if you can teach so they can learn,
 Communicate yourself to them,
 And see them smile at you,
 Then the illusion is perfect, isn't it, Frances?
 Hold it fast.

VI.

The world is immense.
 Yesterday you ventured numberless steps—
 Twenty—maybe even twenty-five—
 And still you did not encompass it.
 Perhaps, Richard, they should have told you
 How large a world it is.
 Tomorrow you will venture further.
 On your second birthday you will probably take in
 The whole world.
 But they should have told you how large it was.
 If they had, you would have come prepared,
 With seven-league boots and a giant's strength,
 And heart enough for the journey.
 Well, then, take heart, Richard.
 The journey is long, but just now you are all-powerful.
 Venture further steps and still further,
 And as your omnipotence drops from you,
 You'll find the world reduced in size.
 You'll find your share is carefully ghettoed.
 After all the world is not so large,
 Eh, Richard?

VII.

Head bowed,
 The muscles in the neck tightly strained,
 The hands fixed on the bruised leather,
 Eyes focussed on the antique letters,
 Joseph, scholar, debauchee of God,
 Nourished on knowledge, fed by the writ,
 What are you doing there, Joseph?
 Why do you learn?
 Who is the forwarder for it, Joseph?
 Words in a language no one speaks or understands,
 You deal in symbols of a dead world.
 Why, Joseph?
 What atavistic striving in the blood
 Leads you to the half-forgotten masonry?
 What shall it profit you, Joseph?
 And what shall it profit the world?
 What do you know the world, Joseph,
 Surrounded thickly by the weaving of the phrases
 Which stand between you and what is real?

VIII.

The gabble of the telephone, Judy, and you jump to life,
 And cry out a name in glad response,
 And eagerly agree to be there at a certain time,
 To do, to talk, to dance, to play.
 Your energy sparks and leaps and runs over,
 And you devour life.
 Never once
 At the parties, classes, dates, meetings
 Have you remembered it, Judy.

Never once have you had reason to remember,
 And yet—
 Suddenly one day—in the middle of the gabble,
 Cutting you off in a peal of laughter—
 They will remind you that you belong.
 Shall you be stricken, Judy?
 Or will you demand with the energy of your years
 The right (What right? Who has the right?)
 To do, to talk, to dance, to play—
 To live as you please.
 Will they let you, Judy?

IX.

As soon as the plates are stacked, Abe,
 As soon as they have gobbled the last mouthful,
 Leaving the hurried dime, shamefully concealed
 By the cup and saucer with cigaret ashes flicked in them,
 As soon as you have indifferently pocketed the dime,
 Hurriedly turned out the lights,
 Slammed the door and made sure it's locked,
 Flung on a thin coat and hailed a passing bus,
 Hurry home, Abe.
 Move among your own people with the loud wonderful laughter,
 The clink of chips, melodious accent, beloved tongue,
 And as you glance out the window,
 Seeing the houses where the goyim live,
 Noting their strangely formalized lives,
 Barren of laughter or lusty exchange,
 Click your tongue at them, Abe,
 And hurry back to the pinochle game,
 Feeling sorry for them, the goyim,
 The ones who don't know how to live.

X.

The aging flesh concealed with wonderful skill,
 Covered with silk, protected by fur,
 Competent, assured, bored, and vastly rich,
 Moving in the powerful automobile
 Through a daily maze of
 Appointments, committee meetings, board sessions,
 Sprawling across the city like a large lioness,
 Lazily certain of your strength and your right,
 Then, Harriet, as the day fails and the sun dies,
 Heading for home,
 Sitting at the perfectly appointed table,
 Heavy with food and silver and wine,
 Across from the perfectly appointed husband
 Who makes the discreetly appropriate inquiries
 In a civilized murmur, a careful exchange of words,
 Lacking only the breath of life—
 This is your world, Harriet.
 How proudly you cry out with professional ardor
 That you do your share, take your part, shoulder your burden,
 Give your life! to your brethren
 In return for which they are glad
 To pin a medal on your flaccid wasted breast.

XI.

O, you eloquent man, you silver tongue,
 You lamb of God, bearer of the torch,
 Latter-day prophet, descendant of priests,

Kneeling with familiar surety by the very ark,
 In sonorous stately periods addressing
 God himself,
 Familiar with the very last jot of the ritual,
 The prayer, the custom, the tradition,
 O, you leonine, imposing, purple,
 Mouching the extravagant phrases,
 Standing in the pulpit, arms extended to your children,
 Eyes flashing with testamental fire,
 How does it feel to be so knowing,
 So certain of welcome in heaven,
 So tall among a race of small men,
 So confident among the weak, the wondering, the fearful,
 How does it feel, Jonathan, to be
 Archtypical
 Indestructible
 Magnificent for all the world to see?

XII.

Your face lifted to the sun, Joshua,
 Like the Joshua long ago,
 But not commanding it stand in the heavens,
 Asking only that it protect and nourish
 The beloved, the long-sought, the dear-bought earth.
 Tend it lovingly, till it, plow it, harrow it,
 Until it bring forth grain to feed you,
 O, pioneer!
 And do they now call upon you, Joshua,
 To feed your earth by bleeding on it?
 Do they wrench you from the precious home?
 Do they demand you buy once more
 What you have already bought so dearly?
 They do.
 And there is no choice.
 You must fight, Joshua,
 You must protect what you have pioneered,
 You must buy it again, again, and yet again
 Until you have finally purchased it with your life.
 Command the sun to stop, Joshua!
 Before the sands are run out entirely—
 Before the life you fought to gain is spent—
 Before you are cheated of the right
 To stand tall in the world, a man like all men.
 Joshua, speak to the sun!

O, Jews!
Desperate, barred, and ridden Jews!
What is this life that you bug it so stubbornly close?

Give up the struggle,
Surrender,
Be sucked into the general mass,
Bubbling a farewell as the mud closes over.

Why not, you Jews!
Why not die?

Die? How can we die?
 We have no time.
 Leo drinks tea,

And Martin has a performance tonight,
 Anna makes supper, Robert has his business,
 Frances the children, Richard the world,
 And Joseph is enamored of God,
 Judy has a date for the movies, Abe to play pinochle,
 Harriet meets the committee,
 Jonathan preaches a sermon,
 Joshua fights for his life.

*Always against the current?
 Always on foot though the hill is steep?
 Always the struggle and the well-remembered blow?
 Out of the tea-drinking play-acting money-making,
 Distilled from the money-spending sermon-preaching,
 From the multitudinous activity, answer me, O, answer!*

Dying is easy. You need no skill to die
 But only to live.
 And if you have the skill to live,
 It cannot be forsworn,
 It cannot be forsaken,
 Never.

We are not too proud to die,
 Nor too tired to die,
 Nor afraid to die;
 We do not know how to die.
 We are so imbued,
 Through the myriad years of the hunting,
 With living, with life
 That we must live on,
 Vivid and markable in the world.
 We must go on living,
 It has been chosen of us.

O, I am so weary, so burdened, so thin of blood.

We do not know how to die.

*So worn with the tea-drinking and the play-acting,
 So fevered awaiting the blow,
 Eli, Eli—*

It has been chosen. We will live.

NEW BOOKS

"HA-SIDDUR HA-SHALEM," *Daily Prayer Book, Translated and Annotated with an Introduction by Philip Birnbaum. Hebrew Publishing Company.*

THE last few years have shown a revival of interest in the old Hebrew Prayer Book. The Rabbinical Assembly and the United Synagogue of America have published a new edition of the Sabbath and Festival Prayer Book. Soon thereafter, there appeared the complete Prayer Book edited by the late Chief Rabbi of Britain, Dr. Joseph H. Hertz. And now we have this latest edition of the complete Daily Prayer Book, edited by the well-known Hebrew scholar, Dr. Philip Birnbaum.

Each of these editions has made a distinct contribution to the study and to the popularization of the Prayer Book. Dr. Birnbaum's greatest contribution is the altogether new and much improved English translation. It is not the archaic English that is used in all other versions, and the Biblical passages in the Prayer Book are not the King James or even the Jewish Publication Society's classical English, but a translation that is far more understandable, and in many instances, far more correct.

Dr. Birnbaum also gives brief historical and interpretive notes to many of the

important prayers that makes them all the more meaningful. The notes are not as elaborate as those offered in the Hertz edition, and therefore, for practical purposes even more useful.

The volume is beautifully printed and bound, and despite the fact that it includes all the prayers for every day in the year and for every occasion, it is a handy volume that can be utilized at services or in class rooms. Dr. Birnbaum has done well in concluding the volume with the new and official prayer that has been adopted by the Chief Rabbinate of Israel, and which is recited every Sabbath in all the Synagogues of this new Republic.

The editor is to be congratulated upon a notable work, which will undoubtedly help to restore our old Prayer Book to its pristine glory and influence in the life of American Jewry.

"JUDAISM—A WAY OF LIFE," by Samuel S. Cohon. *The Union of American Hebrew Congregations.*

IT IS unfortunate that we have too few books, especially in the English language, that explain and interpret our religious teachings. Dr. Cohon, who is Professor of Theology at the Hebrew Union College, deserves the gratitude of American Jewry for having enriched this

field with this excellent volume. The reader will get a clear understanding of the fundamental teachings of our faith, the noble ideals which the every-day practice of our religion inculcates, and, above all, the relevancy of our religious beliefs, ideals and way of life for our modern day.

Professor Cohon writes from the standpoint of Reform Judaism, but he does not propagandize for Reform. On the contrary, he traces the roots of the Jew's beliefs and practices and speaks reverently and understandingly of the ancient traditions from which Reform has evolved.

Christian as well as Jew will find the reading of this volume most rewarding. It is written in a popular style, so that the intelligent layman will find the presentation interesting, as well as authoritative.

"SHOLOM ALEICHEM PANORAMA," edited by Melach Grafstein. *Published by the Jewish Observer, London, Ontario, Canada. American Agency, Bloch Publishing Company.*

THIS is a most unusual volume and a credit to the editor and publishers. It is in reality an encyclopedic Omnibus of everything about Sholom Aleichim, the great Jewish humorist who had such a

tremendous influence upon the Yiddish literature and culture of the past half century. It is difficult to describe in brief fashion all that this volume contains. The Table of Contents will give some picture of what the editor has included: Essays on Sholom Aleichem, the best that have appeared; his works, in excellent English translations; Memoirs, containing all the tributes that were written to this great writer; dramatic works in English translations; Yiddish folk songs, words and the music; letters, critical appraisals of his work; a most interesting chapter on Art and Sholom Aleichem, in which we see how the artists and sculptors were influenced by this literary genius.

The book is a tribute to the editor, who has shown great skill in collecting and formulating all this varied material, and is evidence of the great love that he bears for Sholom Aleichem and for Yiddish literature in general. It is a splendid gift, and an ornament for any home.

THE WORLD OF EMMA LAZARUS, by H. F. Jacob. Schocken Books.

This is the life story of the Jewish poetess, Emma Lazarus, whose immortal lines are inscribed in the pedestal of the Statue of Liberty in the New York harbor. July 22, will mark the one hundredth anniversary of her birth, and this well-written biography is a fitting tribute to the memory of this remarkable Jewess, great poetess and ardent defender of her people.

The author gives us a picture of the important literary figures of that day, and their influence upon the writings of Emma Lazarus. The story of the friendship that developed between her and Ralph Waldo Emerson, Robert Browning and other great personalities makes fascinating reading. Above all, Mr. Jacob traces the development of her poetic gift from her early youth to her full literary maturity, and gives us the finest passages of her many poems.

How this sensitive soul was affected by the cruel pogroms of Russia, and by the flight of so many of the Jews to these shores of America is told with dramatic skill, and places the name of Emma Lazarus among the great defenders of her people. She penetrated the soul of America, when she penned the sonnet

that became immortal, "The New Colossus"—words that brought healing and comfort to every immigrant passing the Statue of Liberty,

*"Give me your tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your
teeming shore.
Send these, the homeless, tempest-
tost to me.*

*I lift my lamp beside the golden
door!"*

Her life came to a tragic end at the young age of 38, and yet in this short life she won deserved fame and brought glory to her people. The story of her brief life and achievements as told by Mr. Jacob, holds the close attention of the reader from beginning to the end.

The book is based upon much research, but the material is presented in a popular style, though with fine literary skill.

LOVER OF ZION

(Continued from page 10)

remained a beautiful dream, as it had been for centuries.

Much of what Ahad Ha'am stood for was realized in Palestine during his life, and much more after he had died. On the other hand, much of what he bitterly opposed and fought against, was refuted by the strange, almost messianic, turn of events. He fought against Jewish statehood, and Jewish statehood became a reality; he sneered at diplomacy, and by diplomacy the United Nations voted the Jews a legally assured home in a considerable part of Palestine; he was against large-scale immigration to the Holy Land, and the scarce quarter million Jews in Palestine during his life, has risen to four times that number, with many more arriving by every boat and plane; he feared the ebbing of the pioneering spirit of the *halutzim*, and that spirit, instead of ebbing, is today the wonder and admiration of all the world. The miracle he had not dreamt of, which, indeed, his cold, reasoning mind had rejected, became a reality when, by the Jewish calculation, on the fifth day of Iyar, 5708, David Ben Gurion, standing beneath a huge portrait of Dr. Theodor Herzl, declared before the world the creation of the new State of Israel.

Yet, although he erred in many things, his image stands out strong and sharp against the background of time. His philosophy has shaped and molded Jewish thought and aspiration more than that of any other man, and it remains vital and challenging to this day. Under his influence, a great Jewish awakening and a great Hebrew literature came into being. Magnet-like, he attracted the scattered energies of many of his people and shaped into imperishable things of

the spirit. Nearly twenty-five years after he had died, and exactly sixty years since his first utterance, no higher tribute can be paid him than to quote Bialik's lines to Ahad Ha'am in the year 1903, when he was still at the height of his fame and power:

Since first thy light broke on us, we
behold
Master! in the paladin of truth,
And champion of the spirit; clear
of vision,
Modest and pure in every thought
and deed;
Secure in thine own truth, caring
naught
How others judge, treading thy
chosen path
With firm step and unflinching gaze,
as one
Who carries in his soul the sacred
flame
And guards the last spark of
heavenly fire.
So shines some focal star that wheels
his course
On high, and draws his satellites
around him,
Masters them from afar, and forces
them
Into his orbit by some hidden power.

Another Home For Refugee Children

Forty orphans who do not know their names or those of their parents have found a home in Kvuzah Schiller, near Rehovoth, Israel. The corner stone of a building which will house them was laid recently in the settlement. The cost was met by funds raised by the American Zionist Board.

NEWS OF THE MONTH

THE Government of Israel will require \$800,000,000 in private and government loans for large-scale housing and other needs for the tens of thousands of immigrants now pouring into that country, Jacob S. Potofsky, president of the Amalgamated Clothing Workers of America, reported following his return from a seven-week trip to the Middle-East and Europe.

The Amalgamated president said that both private investors and government agencies would find Israel "a land of hope and opportunity," and added that loans would be fully protected and guaranteed. Mr. Potofsky predicted that American labor, both the Congress of Industrial Organizations and the American Federation of Labor, will participate "to the fullest extent of their ability."

"Israel is fast demonstrating that it is becoming the citadel of democracy in the Middle East. It behooves the United States Government to take an ever greater interest in the developments in that country, because it will pay incalculable dividends," he declared. The rate of immigrant absorption into Israel, he said, would be equivalent to the admission of 35,000,000 newcomers to the United States.

Aubrey Eban, head of the Israeli delegation to the United Nations, submitted a protest to the U. N. Security Council against the announced intention of the British Government to sell arms and ammunition to Arab states despite the fact that the U. N. arms embargo for the Middle East has not been lifted.

☆

Britain might be willing to ship Israel the same quantity of small arms which it will soon deliver to Arab states "to insure the internal stability of the regimes of these countries," authoritative British circles indicated. However, it is considered unlikely that Israel would request such deliveries since it manufactures its own small arms.

☆

These same authoritative quarters insist that shipment of small arms to Arab

states does not mean lifting of the U. N. embargo, since the latter move would open the door to the Arab demands for other weapons whose delivery is guaranteed by existing treaties between Britain and these states. These sources also state that they never claimed that Dr. Ralph J. Bunche, U. N. acting mediator for Palestine, had authorized the shipments, but only that he had been consulted.

☆

The Israeli Government is now considering plans to turn the historic Acre fortress-prison into an asylum for the insane. A percentage of Jewish immigrants now arriving in Israel have been mentally affected by their wartime experiences in Nazi concentration camps.

Nathan Friedman-Yellin, Sternist member of the Knesset, has expressed opposition to the proposal. He seeks to have the prison converted into a museum. Many of his followers during the British Mandate period were imprisoned in Acre.

☆

Israel's first Minister to Italy, Shlomo Ginossar, arrived in Rome with his staff and was greeted by representatives of the Italian Foreign Ministry, civil authorities, the Israeli Consul-General in Rome, Arieh Oren, and a delegation of Jewish leaders headed by the president of the Union of Italian Jewish Communities, Dr. Raffaelo Cantoni.

☆

The first settlement to be established in Israel exclusively by immigrants from Latin America was dedicated this week in the Negev. Among the settlers are descendants of Jews who settled in Argentina under the auspices of the Jewish Colonization Association several decades ago.

☆

The first anniversary of the sinking of the Irgun gun-runner, Altalena, was marked on Tel Aviv's beach by members of the Freedom Party. A ceremony was held near the battered vessel with wreaths lowered into the sea and flags draped at half-mast in memory of those who lost their lives at the time of the ship's foundering.

Dr. Ernoe Brody, long a recognized leader of Hungarian Jewry, was appointed by the Education Ministry adviser on Jewish affairs to the government. Dr. Brody is also a member of the parliament, representing the Radical Party in the government coalition.

☆

Dr. Noah Barou, chairman of the European Council of the World Jewish Congress, was received in Stockholm by Swedish Foreign Minister Tage Fritjof Erlander and the two discussed measures to check anti-Semitic propaganda which is being spread throughout the world from Sweden.

☆

Ferdinand Frankenstein, a war-time German security service agent operating in the Netherlands, was sentenced to death by a special tribunal in Arnhem for inhuman treatment of Dutch Jews and other war crimes.

☆

More than half of the 200 Jews brought to Hong Kong by the Joint Distribution Committee from Communist-held Tientsin aboard a J.D.C.-chartered vessel have already been flown to Israel. The Jews were transported to this British protectorate aboard the S. S. Cristobal, which was chartered by A. C. Glassgold, J.D.C. director in Shanghai.

☆

A memorandum calling for the establishment of special domestic and international human rights courts to handle complaints concerning violations of human rights, was submitted by the World Jewish Congress to the U. N. Commission on Human Rights.

The memorandum suggested the establishment of domestic courts within each of the states which signed the U. N. Convention on Human Rights and a higher court for appeals from lower court decisions. The memorandum also proposed an International Court on Human Rights to hear appeals from decisions of the highest domestic courts, and with authority to invoke the assistance of U. N. organs for implementation whenever necessary. It also asked for the rights of petition and court hearing, as complainant or amicus curiae for individual complaints and for organizations granted consultative status with the Economic and Social Council.

NEWS OF THE CENTER

Hebrew and Sunday School Graduation Held June 12

The graduation exercises of the Hebrew and Sunday Schools took place on Sunday, June 12th at 10:30 a.m. The highlight of the exercises was a Cantata "The Return of Israel" rendered by the graduates and choral group at the direction of Sholom Secunda, Musical Director. The address to the graduates was delivered by Dr. Israel H. Levinthal and the Hebrew School diplomas were distributed by Rabbi Mordecai H. Lewittes, Principal of the schools. Rabbi Manuel Saltzman, Judge Emanuel Greenberg and Mr. Frank Schaeffer, Chairman of the Hebrew Education Department, delivered messages of congratulations and greetings. Cantor William Sauler rendered a recital of songs in the spirit of the occasion. Mrs. Morton Klinghoffer, President of our Sisterhood, distributed the Sisterhood's gift to the Hebrew School graduates and Mrs. Julius Kushner, President of the Parent-Teachers Association presented the following awards: The Rachmil Gold Medal for General Excellence to Robert Spevack; Post-Graduate Hebrew Award to Isabel Miller; Kushner Memorial Award to Lloyd Altman; the P.T.A. Gift to Suzanne Shapiro; The Faculty Gift to Salomee Stier; Honorable Mention to George Steinberg and Leonard Kabram; Sunday School Gift for General Excellence to June Greenwald; Honorable Mention to Isabel Goldstein, Judith Lerner, Sheila Weinstein. The following were the graduates of the various departments: *Hebrew School*—Doris Paula Brown, Paul Davis, Patricia Hellman, Leonard Kabram, Herbert Kasnetz, Conrad Lefkowitz, Amnon Orent, Phyllis Rovin, Bernard S. Salevitz, Charles Schwager, Suzanne Shapiro, Robert Spevack, George Nathan Steinberg, Salomee Stier, Helen Wein. *Sunday School*—Judy Rose Amster, Nina Ballas, Ellen Berk, Frances Bernstein, Beverly Gass, Ellen Gelfand, Isabel Goldstein, June Greenwald, Rachel H. Hecht, Helaine Heilbrunn, Judy Jaffe, Schari Kaye, Robert Korn, Fay Krieger, Judy Lerner, Alyne Lobelson, Marcia Nurnberg, Nancy E. Reisner, Joan Seligman, Bernice

Sussman, Sheila Weinstein, Sondra Ziet, Estelle Zirinsky. *Post-Graduate Hebrew Course*—Shirley Aronow, Ruth Klinghoffer, Janice Levine, Isabel Miller. *Post-Bar Mitzvah*—Charles Agin, Jonah Atlas David Braver, Morton Bromberg, Irving Dworetzky, Dennis Freilich, George Levy, Irwin Nelson, Stephen Silverstein.

Center Academy Graduation

Ten graduates, five boys and five girls, received their diplomas from Rabbi Israel H. Levinthal of the Brooklyn Jewish Center at the graduation exercises of the Center Academy held in the auditorium of the Brooklyn Jewish Center on Wednesday, June 15, 1949.

The graduation program consisted of greetings to the parents and graduates by the principal, Mr. Hyman Sorokoff, the presentation of the graduates by Dr. Solomon J. Miller, president of the Center Academy Board of Trustees and two original plays, written and presented by the graduating class.

The Hebrew play, under the direction of Miss Irene Bush, Head of the Hebrew department, was entitled "Chaim Weizmann N'see Yisrael" and depicted several events in the life of the first President of Israel, ending with the raising of the Israeli flag at Lake Success.

The English play, under the direction of Mrs. Ann D. Greenstein, teacher of the graduating class, was entitled "Dear Diary" and consisted of a series of reminiscences of days spent in school.

The musical program was under the direction of Miss Frieda Prensky. The scenery was painted by the graduating class, under the direction of Mr. Louis Harris. The graduates were: Sara N. Boukstein, Leonard Irvin Fischbach, Tizah Rhea Gordon, Barrie H. Levitt, Solomon Mannes Max, Barbara Lenore Miller, Linda Rachel Resnick, Morton Rosenberg, Joel Gordon Rothman, Marion M. Yablon.

Summer Library Schedule

The Library of the Center will be open during the summer months on Mondays, Tuesdays, Wednesdays and Thursdays from 3 to 6 p.m., and on Sunday mornings from 10:30 a.m. to 12 M.

Institute of Jewish Studies Closes Successful Season

Our Institute of Jewish Studies for Adults closed another very successful season at the end of May. The attendance throughout the year in all the classes was unusually high and the men and women who attended derived much benefit from the instruction. This year we dispensed with the formal closing exercises but we hope to resume the sessions in the fall with a formal opening. We want to take this opportunity to express our thanks and appreciation to all the men and women on the teaching staff as well as to the Registrar, Librarian and all who have helped to make this year's work so eminently successful.

Impressive Consecration Exercises Held on Shevuoth

The annual Consecration Services took place on the first day of Shevuoth, Friday, June 3rd, in the presence of a congregation that filled the entire Synagogue. The main theme was a "Cantata" called "Redemption of Israel" in which all of the Consecrants participated. The songs depicted the drama of a dream of the rebirth throughout the ages. The class was assisted in the singing by our Men's Choral Group which added to the impressiveness of the occasion. The following girls constituted the Consecration Class this year: Jane Amster, Arline Aaronson, Doris Brown, Marjorie Berk, Marilyn Epstein, Naomi Goldfarb, Patricia Hellman, Ann Honig, Carol Kraft, Phyllis Pearle, Phyllis Rovin, Jean Serota, Edith Wecht, Barbara Weitzman, Corinne Zucker, Barbara Staub, Carla Lefkowitz, and Anna Leibowitz. Credit for the success of the program was due to Mrs. Irvin Rubin, instructor of the class, Mr. Sholom Secunda, Musical Director of the Center, Rabbis Manuel Saltzman and Mordecai H. Lewittes and Cantor William Sauler.

During "Nine Days"

The Gym and Baths Department will be closed during the "Nine Days" beginning Wednesday, July 27th through Saturday, August 6th. The department will reopen as usual on Sunday morning, August 7th at 10:00 a.m. for men.

Tickets for the Coming High Holy Days

The Ritual and Religious Service Committee is now making plans for the sale of seats for the coming High Holy Days both in the Auditorium and the Synagogue. Members of the Center who occupied seats last year are urged to please notify the Center office *immediately* whether they wish to occupy the same seats during this year's High Holydays. Seats not ordered will be assigned to other members wishing to worship at the Center.

Inta-League Closes Successful Season

The Inta-League has closed its very successful season with several very interesting programs. A third Seder was held by the members and was based on four modern questions pertaining to Jewish life today. At another meeting Rabbi Saltzman delivered a talk on what makes a home a Jewish home, and there followed a very spirited discussion with considerable differences of opinion manifested. A good old-fashioned "Bingo" game, with many prizes provided another highly interesting evening. A new experiment was tried in terms of programming when a "Story Night" was held. Mrs. Laura Rubin, the leader of the Inta-League read several selected short stories by outstanding writers which by their being read aloud, became much more vivid and real.

The last number of the Inta-League newspaper was published. The five-page issue was edited by Paul Kozinn. The assistant editor was Isabelle Miller.

The President, Thomas Kraner, and the Leaders of the Inta-League, Mr. and Mrs. Irvin I. Rubin extend their best wishes to all our members for a healthy and happy summer, and look forward to greeting them all again when we resume our meetings in the fall.

Bar Mitzvahs

A hearty Mazel Tov is extended to Dr. and Mrs. Samuel S. Gilbert of 751 St. Marks Avenue on the Bar Mitzvah of their son, Marshall, which will be held at the Center this Sabbath morning, June 25th.

Congratulations are also extended to Dr. and Mrs. J. Henry Levy of 571

Lincoln Place on the celebration of the Bar Mitzvah of their son, Marshall, at the Center this Saturday morning, June 25th.

Membership Applications

The following have applied for membership in the Brooklyn Jewish Center:

DOUGLAS, DR. HAROLD S.
Res. 1276 Carroll St.
Bus. Physician

Married
Proposed by Center Academy

FINEMAN, SEYMOUR
Res. 529 Kingston Ave.
Bus. Jewelry, 62 West 47th St.
Single
Proposed by Arnold Berkly

GREENHUT, HERMAN J.
Res. 104 Mildred Parkway
Bus. Tie Fabrics, 470 4th Ave.
Married
Proposed by Simon Spiegel

KLEIN, MISS PAULA
Res. 317 Grafton St.
KLEIN, MISS SARAH
Res. 317 Grafton St.

SAGALOW, MISS FLORENCE
Res. 1322 St. Johns Pl.
Proposed by Dr. Milo Berkowitz,
Rhoda Stern

SANDOWSKY, MRS. RASHE E.
Res. 443 Crown Street
Proposed by her children

WASSERMAN, LEON
Res. 1900 Quentin Road
Bus. Attorney, 32 Broadway
Single
Proposed by Sol Rappaport

WEISBROD, BENJAMIN
Res. 505 Montgomery St.
Bus. Marshal, 305 Broadway
Married
Proposed by Ira I. Gluckstein

WILLOCK, ALEXANDER E.
Res. 455 Schenectady Ave.
Bus. Transportation, 57 Front St.
Married
Proposed by Dr. A. H. Shack,
Albert Glickman

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

Acknowledgment of Gifts

We acknowledge with thanks receipt of a donation for the purchase of Prayer Books from the following:

Mr. and Mrs. Samuel L. Pomerantz in honor of the marriage of their son, Myron, to Miss Ruth Dorothy Schneider on June 12, 1949.

Mr. and Mrs. Reuben Frieman in honor of the birth of their grandchild, Karen Ann Kivelson.

Young Folks League Continue Weekly Roof Meetings During Summer

The Young Folks League will continue their weekly meetings on the roof, weather permitting, every Tuesday evening. Admission is limited to members only upon presentation of their 1949 membership cards. Come and join in the sociability and cool relaxation of summer evenings.

Center Academy Registration Now Open

Registration is now open at the Center Academy for the School year beginning September, 1949. There are several vacancies in the Kindergarten and First Grade. Please apply to the office of the Center Academy in the Brooklyn Jewish Center.

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PAGING SISTERHOOD!

June is the month of Commencement and vacations. With the summertime comes a general lassitude which indicates a need for relaxation. After a season of intense activity, Sisterhood members have earned a well-merited rest. We hope you will spend many pleasant hours of leisure. Although Commencement implies the completion of a course of events, it marks also the beginning of a new program, and Sisterhood looks ahead to an interesting and exciting year of progress. Have a good time and a grand vacation, then return with renewed energy and zeal for the tasks which await us in the fall.

—SARAH KLINGHOFFER.

Installation of Officers

At the Annual Meeting held on Wednesday evening, June 8th, under the genial chairmanship of Mildred Levine, Sisterhood formally installed its staff of officers and its Executive Board to serve for the coming year. After a fitting message by Rabbi Levinthal, in which he lauded the Sisterhood for its fine work and its influence upon all activities in the Center, our President, Sarah Klinghoffer, reviewed the progress and achievements of Sisterhood during the past year, giving due and deserved praise to the officers, the Executive Board, the Committees and all who helped to make this an outstanding period in the history of our organization. Then followed a charming musical program by Isobel Walters, the "Jewish Nightingale" of radio and concert. As installing officer, Mrs. Emanuel Siner, Vice-President of the National Women's League of the United Synagogue of America, called upon each member of the new staff to accept her position with the realization of the responsibilities and the duties it implies. The dignity and the grace with which she performed her task, her exposition of the privileges of Jewish womanhood, and her counsel, inspired all of us. In her reply of acceptance for the entire staff, President Sarah Klinghoffer, who was re-elected, pledged to re-dedicate herself anew to the manifold aims of Sisterhood. "The coming year," she said, "will offer

a challenge to our energy and enthusiasm in three ways—to aid Israel in its material development, to study our rich cultural and religious heritage, and to actively participate in the life of the American Jewish Community. With God's help, and our own determination, we will make this another banner year for Sisterhood." A fitting prayer, invoking the Lord's blessing upon the newly-elected officers, was read by Sarah Epstein, and completed the formal part of the program. The evening closed with a social hour and the serving of delicious refreshments.

Sisterhood Players Present "A Way of Life"

The play, "A Way Of Life," a Women's League production which our women presented on Monday evening, May 23rd to an overflow audience of over six hundred men and women will remain in our memory for a long time to come. Treating a current problem, discrimination against Jewish youth in American colleges, it struck a sympathetic chord in all of us. The players gave a most passionate, realistic performance. With the expert coaching of Lila Leonard and under the musical direction of Sholom Secunda, the entire cast, including the Center Choral Ensemble the Post-Consecrant Dance Group, soprano Ann Bernstein and violinist Gizella Worth, responded as one harmonious unit, giving an almost professional production. The stage settings depicted the Jewish home on a Friday Evening, and the dream sequence took place before the "Oran Kodesh." Overwhelming praise and applause greeted the players. Sisterhood is very proud of its actresses—Sylvia Horowitz, Marjorie Lovett, Jeanette Richman, Beatrice Schaeffer, Sarah Epstein, Shirley Gluckstein, Mary Kahn and little Harriet Gluckstein. Election of officers, although constitutionally in order, assumed a smaller role because of the magnificent drama that followed.

Appreciation of Women's Executive Board of B'klyn Division of UJA

I wish to thank the chairmen and their committees for their untiring efforts in behalf of the United Jewish Appeal. Participating in this drive were Mrs. Israel

Kaplan, for Sisterhood, Mrs. Julius Kushner and Mrs. Fanny Buchman, for the Hebrew School PTA, Mrs. Milton Lane for the Center Academy, Mrs. Solomon Sheinberg for the Eastern Parkway Chapter of Hadassah, and Mrs. Joseph Richman and Mrs. Samuel Schlanger, for the Deborah Chapter of Hadassah.

Although our functions for the season are concluded, we are still accepting contributions. Keep after your prospects and turn your money and pledges over to your chairman. Remember, June is UJA MONTH!

—LILLIE LOWENFELD.

Mother-Daughter Luncheon and Fashion Show

Tickets are already on sale for our annual Mother-Daughter Luncheon to be held on Wednesday, October 19th. Make your reservations with Chairman Ruth Bernhardt, or co-chairmen "Hershey" Kaplan, Lucy Greenberg and Gert Ostow.

Cheer Fund Contributions

Mrs. Ray Siegel—in honor of birth of granddaughter; Mrs. Gert Levitt—in honor of birth of granddaughter; Mrs. Rosalind Bady—in honor of Israel's first anniversary; Mrs. Israel Kaplan—in memory of Mr. Kaplan's mother; Mrs. Dora Schless—in honor of her husband's recovery.

Sisterhood Closing Executive Board Luncheon

Sarah Klinghoffer, our President, was hostess at our final Board meeting and luncheon, held in honor of her twentieth wedding anniversary. The delightful repast, together with an informality and camaraderie which accompanied the event, was enjoyed by both the old and the new members on the Board. A surprise gift of a huge box of exquisite flowers overwhelmed our hostess, who found it hard to regain her composure as Chairman of the Board. A lively and most stimulating business meeting terminated our 1948-1949 program.

Women In the News

Congratulations to Lila Leonard, who has been nominated chairman of the Speakers' Bureau for the Brooklyn Board of Hadassah, and her co-chairman, Sarah Epstein.

Mildred Levine has also been elected to a key position as co-chairman of Education on the Brooklyn Board of Hadassah.

SISTERHOOD OFFICERS



Top (left to right): Mmes. Lillie Zakkem, Social Secy., Lillie Levy, Vice-Pres., Dorothy Wisner, Corr. Secy., Israel ("Hershey") Kaplan, Rec. Secy. Seated: Amelia Rachmil, Treas., Beatrice Schaeffer, Vice-Pres., Sarah Klingboffer, Pres., Sarah Epstein, Vice-Pres.

Sabbath Services

Friday evening services at 6:00 and 7:00.

Kindling of candles at 8:11.

Sabbath services, Parsha "Shelah-Leka"—Numbers 13.1-15.41; Prophets-Joshua 2.1-24, will commence at 8:30 a.m.

Mincha services Sat. at 6:00 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Rabbi George Abelson will continue his lecture in Yiddish this Saturday afternoon at 5:30 p.m.

Daily Services

Morning services at 8:00 a.m.

Mincha services at 8:20 p.m.

☆

Condolences

OUR most heartfelt expressions of sympathy and condolence are extended to the following:

Mrs. I O. Gimprich of 486 Brooklyn Avenue, on the loss of her beloved mother on June 12th.

Mrs. Abraham Isaacson of 368 Eastern Parkway, on the loss of her beloved sister, Mrs. Ada May, on June 14th.

Miss Laura Magid of 218 Rogers Avenue, on the passing of her beloved sister on June 13th.

Bon Voyage

We extend greetings for a Bon Voyage and a safe return in our midst to the following:

Mr. and Mrs. P. M. Gindul and their

daughter, Marcia, who are leaving for Israel on July 6th. Mrs. Gingul (Sophie Udin) has been appointed to take charge of the Israeli Government Library and the Government Archives.

Mr. and Mrs. Louis J. Palatnick who are leaving on a trip through Israel on July 12th.

Mr. Mordecai Rudensky, who is representing the Jewish National Fund is leaving for Israel on July 6th to study economic and land conditions in that country.

Graduation

BEST wishes are extended to the following:

Fernande Brunner, daughter of Mr. and Mrs. Joseph Brunner, who was graduated from Long Island University receiving the degree of Bachelor of Science in Physical Education.

Matthew Katz, son of Mr. and Mrs. Benjamin Katz, upon his graduation, Cum Laude, from the Yeshiva University. Mr. Katz was admitted to the Columbia Graduate School and is going to Israel to study for six weeks at the Katzenelson Institute.

Harold Arnold Kozinn, son of Mr. and Mrs. Maurice Kozinn on his graduation from Rutgers University, receiving a Bachelor of Science degree.

Charlotte Griboff, daughter of Dr. and Mrs. Max Griboff, who was graduated from New York University and has re-

The Younger Membership

A Report From the Y.F.L. President

IT HAS been indeed gratifying to note the large number of members who have come forward to offer their services to the various committees which have been formed. However, I should like all of you to participate in one way or another, for only through your active participation will the many activities of our program be successful this year. Don't delay in joining as many committees as your time will permit.

Listed below are the various committee chairmen. The Program Committee is the only one not open to the general membership.

Program Committee—Irv Rubin; **Door Committee**—Harry Smoler and Nat Hoffspiegel; **Refreshment Committee**—Pauline Magid and Joyce Schlosberg; **Host and Hostess Committee**—Harold Sobelman and Shirley Jasphy; **Entertainment Committee**—Marty Bruckner and Herb Levine; **Publications Committee**—Morris Hecht and Nan Zinn; **Y. P. L.**—Lillian Schlusser; **Interest Groups**—Herb Levine and Muriel Goldsmith; **U. J. A.**—Pearl Horowitz; **Records Committee**—Pauline Steiner; **Friday Night Usbers**—Jerry Jacobs and Sol Sorscher
Summer Programs

The Entertainment and Talent Committee has made plans for the following events to be held during the summer months: Game Night, Community Sing, Masquerade Ball. The dates will be announced later. A large surprise production will be presented sometime in the Fall.

Interest Groups Being Formed

In order to make the organization of these groups possible and to facilitate the smooth working of many others, a comprehensive questionnaire will be distributed to every member. We are depending upon this medium to determine who among you are interested in the different phases of this program. Please cooperate by giving this questionnaire your fullest attention.

—MILTON REINER.

ceived her Master's Degree.

Myron Halperin, grandson of Mr. and Mrs. Louis Halperin, upon his graduation from New York University receiving a degree of Bachelor of Electrical Engineering, on June 15th.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Mr. Lionel Brunner of 119 East 38th Street on his marriage to Miss Marian Funt on May 29th.

Miss Florence Gallant of 652 Bradford Street on her marriage to Mr. Jack Schinder on June 19th.

Dr. and Mrs. William H. Hyde of 857 Eastern Parkway, on the engagement of their son B. David, to Miss Meta Bromberg. Dr. and Mrs. Hyde also announce the engagement of their daughter, Carol B., to Mr. Malcolm Feldman, son of Mr. and Mrs. Philip Feldman, on June 19th.

Mr. and Mrs. Morton Klinghoffer of 1349 Carroll Street on the celebration of their twentieth wedding anniversary on June 19th.

Mr. and Mrs. Max N. Koven of 200 West 16th Street, New York City, on the marriage of their son, Dr. Leo J. Koven to Miss Joan Cummings on June 21st.

Mr. and Mrs. Hyman Krasna of 240 Crown Street on the marriage of their daughter, Renee, to Mr. Chester Kandel on June 19th.

Mr. and Mrs. Bernard H. Levine of 658 Montgomery Street on the marriage of their daughter, Harriet, to Mr. E. Jay Fieldman on June 23rd.

Mr. and Mrs. Samuel L. Pomerantz of 1304 President Street on the marriage of their son, Myron, to Miss Ruth Dorothy Schneider on June 12th.

Mr. and Mrs. Julius Zimmerman on the celebration of their twenty-fifth wedding anniversary on June 19th.

Kiddush

A Kiddush will be given to the Junior Congregation by Mr. and Mrs. Morton Klinghoffer this Sabbath morning, June 25th, in honor of their twentieth wedding anniversary.

Summer Gymnasium Schedule

The following Gym and Baths Department schedule will prevail during July and August:

Monday: Men, 3 to 10 p.m.; Women, 10 a.m. to 3 p.m.; Boys, 3 to 5 p.m.

Tuesday: Women, 10 a.m. to 10 p.m.; Girls, 3 to 5 p.m.

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Thursday: Men, 5 to 10 p.m.; Women, 10 a.m. to 5 p.m.; Girls, 3 to 5 p.m.

Friday: Men and Boys, 1 to 6 p.m.

Sundays and Legal Holidays: Men, 10 a.m. to 2 p.m.; Boys, 2 to 5 p.m.

Holiday Gym Schedule July 4th

The Gym and Baths Department will prevail on Monday, July 4th and will be open for men from 10 a.m. to 2 p.m. and for boys from 2 to 5 p.m.

Centerite Wins Zionist Fellowship to Israel

We are very proud to announce that one of the young men connected with our Brooklyn Jewish Center and an active worker in one of our youth clubs, Zvi Dershowitz, son of Mr. and Mrs. Aaron Dershowitz of 645 Eastern Parkway, has been awarded by the American Zionist Organization Youth Commission a Fellowship for a tour and study in Israel. The Fellowship is for one year and includes six months of study at the University in Jerusalem and another six months of travel through Israel and living in Kibutzim. There are only six such Fellowships awarded throughout the country and there were 2,000 candidates. We congratulate Zvi on this signal honor and wish him a most successful and happy stay in Israel. We know that when he returns he will share the inspiration he received with all the young people of the Center.

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